

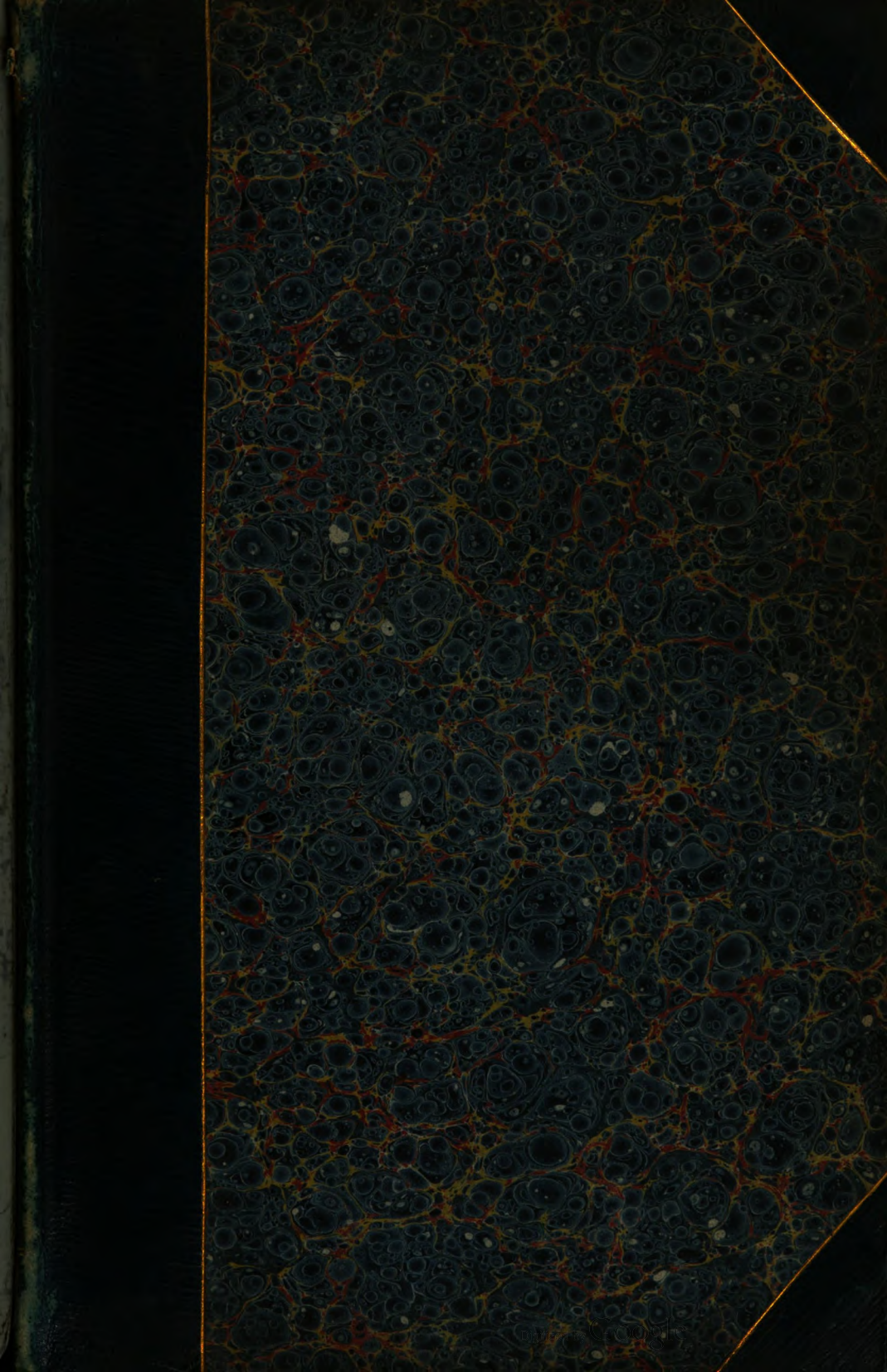
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411/5.2. 58.

THE  
MINISTRY OF RECONCILIATION,  
A  
SERMON,

PREACHED ON TRINITY SUNDAY, 1848,

AT THE OPENING, UNDER LICENCE OF THE BISHOP, OF A BUILDING FORMERLY  
KNOWN AS

“SALEM CHAPEL,”

(AND USED BY A CONGREGATION OF INDEPENDENT DISSENTERS,)

FOR THE CELEBRATION OF DIVINE SERVICE ACCORDING TO THE RITES  
AND CEREMONIES OF THE

CHURCH OF ENGLAND,

IN THE

DISTRICT OF ST. JAMES, DEVONPORT,

BY

WILLIAM BENNETT KILLPACK, M.A., MINISTER,

*Of Corpus Christi College, Cambridge.*

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TO THE  
INHABITANTS OF THE  
PAROCHIAL DISTRICT OF ST. JAMES,  
DEVONPORT,  
THE FOLLOWING DISCOURSE AND  
PREFATORY ADDRESS  
ARE AFFECTIONATELY INSCRIBED,  
WITH SINCERE PRAYERS THAT THEY MAY BE LED  
BY DIVINE GRACE TO ACCEPT THE PRIVILEGES NOW OFFERED  
TO THEM,  
AND ATTAIN TO THE FUTURE REWARDS  
OF THE REDEEMER'S KINGDOM,  
BY THEIR DEVOTED FRIEND AND PASTOR,  
WILLIAM BENNETT KILLPACK.



## THE PREFACE.

The following Discourse is published, not from any presumption the author entertains of its intrinsic merits, but simply in consequence of the extraordinary circumstances under which it was delivered from the pulpit. It was of necessity written hastily, without any view to its ever meeting the public eye. Indeed, it is only at the request of some who were present on that interesting occasion, and to whose judgment he has thought it to be his duty herein to submit, that he has overcome his diffidence in venturing upon the present course.

It will not be required, that a detail should be here given of the peculiar series of events, which by the all-wise Providence of Him, "who ordereth "all things according to the counsel of His own will,"—led to the conversion, within the brief space of one week, of a Building long used as a Place of Worship by a Congregation of Independent Dissenters, for the use and the celebration of the Services of the Church of England. Nor need the writer stop to justify the conduct of him, who, after a ministration of twenty-four years within its walls, has deemed it to be his bounden duty to forsake an erroneous system in which he had been trained, and seek admission to the Holy Order of the Priesthood in the pure and Apostolical Church of this land, and of his forefathers. However sudden and unexpected this step may have appeared to the eye of a casual observer, yet it was not taken before he had devoted to the solemn and important question years of anxious consideration, and had offered up many prayers for the Divine guidance. Fully believing at length, that the voice of Heaven called upon him to take this course, and beholding a door suddenly opening to enable him to realize the long cherished object of his heart his decision was at once made; and he was prepared to make any sacrifice required of him in pursuing a course in which he would be sustained, as well by the strong convictions of an enlightened conscience, as by the assurance that it would advance the interests of the kingdom of that Redeemer, whom he sincerely sought to serve; and that it would, moreover, in the end receive the approval of many, if not all, of those who had long been attendants of his ministry, though at first they might entertain a feeling adverse to the change. Nor has this expectation been disappointed. It is by no means the least gratifying result of this transaction, that a large, and attentive congregation has been assembled within the Building; and, although, as might have been anticipated, this is of a mixed character, comprising large numbers altogether unacquainted with our solemn services,—some who had never even seen them celebrated,—yet the deep interest, the seriousness, and order manifested throughout in their behaviour, evidence a readiness to return into communion with the Church, into which many were baptized and nurtured in childhood; and from which, it may be believed, they have been hitherto separated by peculiar local circumstances, and the grievous deficiency of those means of grace which the Church had so long neglected to provide for her children. Happily she has at length shaken off her apathy and indifference,

and set about in earnest to fulfil this sacred duty. With this view the Ecclesiastical District of St. JAMES has been formed, together with three others within the Fortifications of the Town, in accordance with the Provisions of the Act of Parliament VI. and VII. Victoria, Cap. 37.

For the information of the Inhabitants of this District, and others who may feel an interest in the subject, we will add a few words explanatory of this Act, and the condition of the District.

The object of the Statute is to subdivide large and overgrown parishes; enclosing such neglected portions of them, as from local or other circumstances may appear most desirable, into New Districts, wherever the rapid increase of the population has outrun the means of grace; and supplying a maintenance for Ministers of the Church appointed for the purpose of taking the spiritual oversight and charge, and exercising, within the limits prescribed, all the Pastoral duties appertaining to such an office, independently of the Incumbent of the Parish.

In each of these Districts our ancient and admirable *Parochial System*, is designed by the Church and by the Legislature to be carried out in all its fulness and completeness: and as soon as Churches have been erected and consecrated therein, they will become to all Ecclesiastical intents and purposes distinct Parishes; collecting and associating families and individuals together around each Sacred Edifice, as a common centre of Christian unity and holy brotherhood.

The District of St. James, Morice Town, extends from an imaginary line drawn through the middle of Garden Street, to the Hamoaze; and from the Fortifications of Devonport on the South, to Keyham Lake as its Northern boundary. It contains a population of between 5,000 and 6,000 souls; which is rapidly increasing, owing to the New Dock for Government Steam Ships, now in course of formation within its limits. The laborers, drawn from their own parishes and homes by these Works, are generally very poor; and as the accommodation to be obtained in the neighbourhood is very limited, they are densely crammed, oftentimes in wretched and ill-ventilated apartments.

There are upwards of 1,800 children under 14 years of age; and until our schools were opened, little more than one-fourth received any kind of instruction.

Here a large Church is designed to be erected forthwith, for the unrestricted use of the Inhabitants; which in consequence of the liberal aid afforded by the Board of Admiralty, will be a large and handsome edifice, and will provide 1,100 free and unappropriated sittings for the laboring and poorer classes, whose eternal interests have been so long and so grievously overlooked.

An endowment of £150 a-year will be provided, *entirely out of the property of the Church*, for the Minister of the District, so that no additional burden will thereby be laid upon the inhabitants. It is also proposed to erect two large School Rooms, capable of receiving 400 children of the poorer classes, with a residence for the Master. Through the liberal assistance of Messrs. Baker and Sons, Contractors for the New Works, the necessary means for accomplishing this object have been, to a great extent, provided. When these objects shall have been fully completed, little will then remain to be attained, in order to carry out the beneficent intentions of the Act, and perfect the idea of an English Parish.

To supply in some measure the pressing and immediate want of education for the children of the poor, three Day Schools have been lately opened. One of these is an Infant School; another is of a mixed and

intermediate character for Boys and Girls; and the third is designed to be an Industrial School for older Girls, who combine needle-work and knitting, with instruction and Christian training, and at the same time receive a certain amount of payment for their work.

We are now desirous to establish a fourth School, for Boys, in which under an efficient, trained and certificated Master, they may receive a sound and useful education, based upon strictly Christian principles, according to the excellent system sanctioned and approved by the National Society. A part of the funds requisite for its support have been generously offered by Messrs Baker and Sons. Would that the great principle, which they herein recognize, might influence and actuate others, who hold a similar relation to those who toil for their daily bread, to imitate their good example, and learn, in so doing, to "bear one another's burdens, and so fulfil the law of Christ."

From the eagerness and gratitude with which the benefits offered in our Schools are sought and received by the poor for their little ones, we are convinced that they entertain a real and anxious desire for their instruction and training in habits of godliness. It is our duty, who are engaged in this most interesting and important task, to labor, as far as in us lies, to bring up the lambs of Christ's flock, as he has commanded and ordained, "in the nurture and admonition of the Lord;" being assured that in the end there will be a rich harvest to repay our toil; and that "in due season we shall reap if we faint not." He who "makes us both to will and to do of His own good pleasure," has also bidden us to stretch forth our hands to scatter the seed of His blessed Word: "Cast thy bread upon the waters and it shall return after many days." There is much to encourage us, as well as much to fill our minds with fear and anxiety in the field of labor assigned to us; and we doubt not, but that the Lord of the Harvest, who has sent us forth as His laborers, and has already shewn so many tokens of His presence with us, will prosper the work of our hands, so that "our labor shall not be in vain in the Lord."

DEVONPORT,  
ST. PETER'S DAY, 1848.



## THE MINISTRY OF RECONCILIATION, A SERMON.

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The 2nd EPISTLE of ST. PAUL the Apostle to the CORINTHIANS, Chapter 5th,  
Verse 20th.

*"Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."*

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The end and object, my Christian friends, of our standing here before you this day is that so forcibly described by the Apostle in the text. We come to you in the character, and invested with the high office of Ambassadors for Christ,—bearing His message of peace and reconciliation to you with His Almighty Father. This message comes from God himself, as we find stated in the 18th verse of the present Chapter: "all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us "the ministry of reconciliation." Christ is therefore fitly denominated "the Prince of Peace:" and hence we learn, when He first appeared upon our earth, and laid His suffering head in an humble manger at Bethlehem, Angels attended upon Him, and chanted in the sky the sweet hymn of man's reconciliation with God,—“peace on earth, good will to man.” Those Angels were the first Ambassadors from heaven, sent beforehand to announce the glad news, that “God was then in Christ;”—the Deity being veiled in human flesh, under the weak form of that mysterious Infant. And so again, when His course of trial and suffering was ended;—when the debt of sin was discharged on Mount Calvary, and He had uttered the triumphant cry, “it is finished,”—then the great work was fully accomplished;—man was reconciled in Christ with his offended Creator; and then other ambassadors were sent forth into all parts of the wide world, to spread the glad tidings of Salvation, and thus execute the Ministry of reconciliation. And this is a standing Ministry, designed to continue to the end of time;—until the Kingdom of the Redeemer, as foretold by the voice of ancient prophecy, shall be established throughout the world. For we learn that Christ first sent forth His Apostles under the character of Ambassadors in this form of words: “As my father hath sent me, even so send I you;” and again: “Go ye into all the world;”—adding thereto the solemn promise of his own perpetual presence with



them, and all who should succeed in due order to the same Divine Office: "Lo! I am with you always, even to the end of the world." Eighteen centuries have rolled away, and still Christ's promise to the Church standeth sure. The Ministry of reconciliation still continues unchanged, and unbroken; offering the same blessings of pardon and peace to every sincere penitent as at the first. We may therefore, brethren, address you this day, as St. Paul in our text addressed the Corinthian Church of old, "Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

But, though such be the end and purpose of our office, as Christian ministers, yet the immediate circumstance which has led to our being assembled with you in this place to day is so extraordinary, that it requires some notice on the present occasion. A month ago we could hardly have looked for an event so strange, and one likely to issue in such important results. A train of circumstances so peculiar and unexpected has brought it about, that I do not hesitate to declare my firm conviction, that the finger of God is evidently visible in this transaction. We believe that it is His work; that His will has been the mainspring, and His all-controlling Providence the director thereof. And, as we think we can trace herein the footsteps of Him whose way is "in the sea, and path in the great waters;" so, it is our office to carry out, as far as in us lies, His sacred purposes. I pray then each one of you, brethren, to regard it in this solemn light;—contemplate it as an act of faith and love to our Redeemer; and, therefore, eminently calculated to advance His glory. Let no one view it with a hostile mind; lest haply he be found opposing the truth, "and fighting against God." We cannot ourselves but regard it indeed as a most solemn and affecting subject;—a subject in which the interests of immortal souls, and generations yet unborn are involved. The course of events may take their start, and run through time; but, let us bear in mind, the issue will be in eternity. It is *then* alone that the result will be fully developed and known. It is *then* that such works as these will be weighed in the balance of God's Sanctuary, and their real value ascertained. *Then* the labour of love, and the sacrifices of a self-denying spirit meekly laid upon God's Altar, shall receive their due reward. *Then* the false tongue shall be hushed in fearful silence, and the voice of slander turned into bitterest wailings. *Then* too the now seemingly intricate ways of Divine Providence shall be made plain, and their misty covering altogether removed. "We shall then know even as we are known." May such an awful consideration as this teach us all the divine grace of charity and moderation; knowing, that with what judgment we judge, with that same judgment we shall then be judged. Let one of us rush into a hasty condemnation of those who have been concerned in this matter; whose fair character and honest

conduct God may hereafter vindicate in the great assembly of men and angels.

There is another point, brethren, connected with this transaction, which I feel it my duty now to touch upon. It may be thought, perhaps, that our feelings this day are those of unmixed joy and satisfaction; but this, believe me, is not the case. Thoughts of sadness mingle with those feelings of joy which naturally arise from our hearts at such an event. We do not, I beg you to observe, regard this occasion as one of triumph over our fellow men who may dissent from our Communion; but as one simply, which may, yea, and we verily believe, will have a great result in promoting the honor of that blessed Trinity in Unity which the Church this day commemorates; and we pray, may be the means of bringing many a repentant sinner to the Cross of Christ for Salvation. Yet, even with this Christian sentiment which elevates our souls in aspirations of praise and adoration, we have some cause for sorrow. A great and sudden change has taken place within these walls: and as, perhaps, is unavoidable in such a case, tender ties have been broken, and feelings wounded. Here and there a heart has been stricken with grief and consternation, and tears have flowed down many a furrowed cheek. Can we then wholly rejoice on such an occasion? Must not our rejoicing be tempered with something of bitterness, and a passing cloud darken the sunshine of our hearts? If we are enjoined to be "all things to all men," that peradventure "we may save some;" so, we must learn to "rejoice with those that do rejoice, and weep with those that weep." And whence comes this feeling of sadness? A minister has been parted from his people;—one who had endeared himself to many hearts by his quiet and amiable manners, and his earnest zeal for their salvation, has been taken, for a season at least, from them; and thereby a bond of a delicate and sacred texture is snapped suddenly asunder. And be this what it may, I cannot but sympathise with such a holy feeling. If it would cause me a thrill of grief to crush unconsciously a poor worm in my path,—can I witness a pang inflicted, or a tear gush forth from the eye of a fellow mortal, without a corresponding touch of sympathy? No brethren. I venerate such a feeling as that which has been awakened by this event. It is one I would not seek to destroy, but cherish; for it is truly a pleasing characteristic of the human mind thus to manifest an affectionate regard for a faithful Pastor, especially for one who has so long occupied the place of a spiritual teacher and adviser. To me this circumstance presents a beautiful and touching testimony to his character, who for a short season, for high and conscientious reasons best known to God,—reasons which have long weighed upon his mind,—has been separated from you. And this is, in some sense, a trial and a sacrifice both to him and to you; yet one which, we hope and believe, will be attended, as such trials and

sacrifices are designed to be attended, with a Divine blessing, and a far greater amount of spiritual good than we can at present calculate. Confine not then, my Christian friends, your regrets to the present passing hour; but stretch an enlightened vision to the future. If you are God's obedient children, "walk by faith, and not by sight." Penetrate within the misty veil which obscures your present prospect. Try to trace out the directing hand of a merciful Providence amidst these sublunary, and perhaps to you, perplexing things. And forget not to lift up your hearts in earnest prayer with me this day, that God's blessing may sanctify and prosper this great undertaking; and that our feeble hands may be strengthened in His holy cause, so that "our labour may not be in vain in the Lord."

But, in order that you may take a right view of our office and position this day, let us for a short space return to the character of Christian Ministers as set forth in the Text: "We are Ambassadors for Christ;" or, as the same word in the original Greek is expressed immediately afterwards: "In Christ's stead." By this the Apostle would intimate that Christ is personally absent, though still present with us through His Spirit; and, therefore, His ministers are commissioned to speak in His name, deliver His messages, and dispense His Word and Sacraments. To set forth Christ crucified for Sinners is then our guiding principle; and must be our end and aim, until death shall strip us of this our office, and we be summoned to render up the solemn account of our duties done, or left undone. "Who then," the Apostle asks, "is sufficient for these things"? We are but poor fragile earthen vessels to contain such a treasure. We are encompassed about with many infirmities of mind and body to bear such a mighty office. Under such a consideration as this we should sink down to the earth, did we not know and feel, that we labour, not by own unassisted powers, but by His power who hath sent us; and that our "weakness can be made perfect through His strength;" that, in short, "we can do all things," required of us, "through Christ Jesus that strengtheneth us." Though we thus then, brethren, magnify our office, as St. Paul has taught us to do by his own example, yet, we would speak in all humility personally of ourselves, as in the presence of an all-searching God. We would exhibit, not ourselves, but the one great and supreme object of our ministry. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. ch. 4, v. 5); and again, "not for that we have dominion over your faith, but are helpers of your joy"—(2 Cor. ch. 1, v. 24.)

Do you ask for further evidence, brethren, of our being Christ's Ambassadors, or as the Apostle (2 Cor. ch. 13, v. 3) expresses it, seek ye "a proof of Christ speaking in us?" We answer: we have, moreover, outward signs and proofs that we are not come in our own

name, and by our own authority. We would speak humbly but boldly on the point on the present occasion, as it becomes us to do. We are ordained Ministers of the Church of England, which we hold to be the pure and rightful branch of the One Holy, Catholic, and Apostolic Church of Christ, planted by God's mercy in this kingdom. We have been consequently called by God to the work of the sacred ministry therein, and sent forth to labour in his vineyard. The District in which we now stand, moreover, has been assigned to us by the highest Ecclesiastical and Civil authority of our country. It is, as you all know, a District which has been grievously neglected in days past by our Church;—one also which, in spite of the exertions of others to check it, (and I would speak of their exertions with respect,) has been of late growing up into a vast moral wilderness; in which the streams of ungodliness have at length overflowed to such an extent, that the mind of every pious inhabitant has been outraged, and struck with dismay at the spreading and enormous evil. This is the spot we are appointed to cultivate, and by God's help to improve. We have a heavy task before us: a Church to erect for God's honour; Schools to raise for the education of the children of the poor, hundreds of whom we have found growing up absolutely without any sort of education, except in idleness, and its natural offspring, vice. Does any one of you ask, what that Church is to which we belong; and why we owe her our allegiance? We answer:—it is that system of Divine truth,—that external and spiritual organization, designed by God to be “the pillar and ground of the Faith,” combined with its continual standing Ministry and Ordinances;—a system which was planted first in our land in the days of the Holy Apostles, and it may be, as some ancient authors have written, by the hands of the great Apostle of the Gentiles himself;—a Church, which, after it had been well nigh crushed under the heathen foot of its Saxon Conquerors, was revived and repaired nearly 500 years after by Augustine and his sacred band of Missionaries from Rome. Since then it has passed through many a dark cloud and devastating storm; has been watered by the blood of many a Martyr both in ancient and later times of persecution; has been reformed and purified from error, rescued from foreign oppression, re-animated and enlightened afresh with the glorious beams of Heavenly truth, through the translation of the Holy Scriptures from an unknown tongue, and their diffusion among all classes of the people. This, then, we should regard as our fond and venerable spiritual parent, which has brought our nation to the knowledge of a dying Saviour, and shed from age to age the light of Revelation over this our land; which has stored up in her bosom the treasures of grace and salvation for one generation after another, even to our own distant times. Surely we owe to her a thousand untold blessings, under God, though many may be backward to acknowledge them. She has further been the

dauntless champion of the Faith against every error; stood firm, as the Citadel of Divine Truth, amidst violent changes, and wildly struggling elements of confusion. And many an one who has dissented from our Apostolic Communion, from some cause or other, has yet borne strong testimony to her services and worth; for it is to this very system we all stand indebted under the counsels of Divine Providence for the preservation of that "Faith once delivered to the saints." Hence we are now what we were three centuries ago. Other religious Societies have meanwhile arisen and fallen; others have divided over and over again. In other lands the Infidel and Sceptic have too often trampled them under foot. New systems constructed by ingenious men have vanished away like unsubstantial dreams; but the Church planted and established here in the infancy of Christianity has meanwhile stood firm and unbroken. Why,—but because like Zion of old, "Her foundations are upon the holy hills, and the Lord loveth the gates of Zion more than *all the dwellings of Jacob*?"

Once more:—we live now in an age of strange revolutions; when Monarchs are rudely thrust from their thrones, and the diadems of Princes cast contemptuously on the ground. Ancient empires are rocking on their sandy bases; and the bloody demon of war and discord is outspreading its dismal wings over many an unhappy and wailing people. Why does the sweet aspect of peace still gladden ourselves? Why are our fields untrodden by the feet of hostile hosts, and our homes wrapt in calm security? Is it not because the Lamp of Heavenly Truth is still burning among us? Is it not because the Ark of God is in our camp; and notwithstanding our great unfaithfulness, and shameful neglect of high gifts and privileges, yet the Almighty is still our Shield and Buckler?

But, let us now turn from the abstract contemplation of our Church, and briefly view it in a still more practical light; one too which I would more especially press upon your minds this day. Let me then direct your thoughts to the volume where you will find her Doctrines and Principles deposited; and wherein you will behold a perfect delineation and accurate sketch of her System. It is the Book of Common Prayer of which I speak:—a precious and venerable collection of Divine truths, which, if you have not done so already, we beseech you at once to examine and study prayerfully; being assured it will richly repay your attentive perusal. We would not exalt it above Holy Scripture. God forbid! The Prayer Book itself would condemn us if we did so. It is only under, and in subordination to, that inspired and blessed Charter of our salvation, that we recommend this duty to you. The Prayer Book, nevertheless, is of inestimable value; and its chief value is derived from the fact, that it is not only agreeable to, but actually based upon, Holy Scripture.—Nay, the greater part is composed either

of the very words of Scripture, as the Psalms, Epistles, and Gospels, or carefully constructed out of Scripture: so that we can boldly challenge a comparison between it and Scripture throughout. Her three Creeds or professions of faith,—the Apostles', the Nicene, and that named after Athanasius, who was the great Champion of the Gospel against the Arian heresy of old, have come down to us from the Primitive Church. They have proved the bulwark of Divine truth against error in every succeeding age. Many of the Prayers and Collects too are of extreme antiquity. During a thousand years and more, they have been hallowed by many a sainted lip and martyr's voice. They have been enshrined in many a loving heart, yea, we believe, are so still. This is a Book which our forefathers loved and dearly prized in less divided days than these. It is a Book which, I know, is still loved and prized by many in secret who do not, we lament to say, use it in their Public devotions. I will, in passing, mention one interesting instance which occurred to myself in my visits among the poor of this neighbourhood. On entering one day a clean and neat apartment, I observed an aged woman seated, intently engaged in reading a book, which on drawing near I found to be our Prayer Book. On expressing the pleasure I felt in finding her so piously occupied, she told me that it was her daily custom to read over its Services; and that she found great benefit arise to her soul from pursuing this well ordered system of devotion, and sacred instruction. That pious woman,—mark! was a constant attendant at this very place, and had been so for many years. I marvelled at the circumstance, and went away rejoicing, and blessing God, that those were found worshipping Him in their secret chamber, and receiving spiritual blessings from our Church in private, though withheld from them in public. Nor is this a solitary case in my own experience.

Time fails us:—we must hasten to bring our imperfect observations to a close, praying that you will bear with us for a few moments longer. We have hardly space to point out to your notice the beautiful office of Holy Baptism, by which we are brought into covenant with God, and dedicated to His service in the name of Christ; nor the means provided to train us up, confirm, and nourish us in the true faith; or again, when the earthly course of her children is run, and their cold remains are committed to the silent tomb, and weeping friends stand mournfully by,—how the Church then provides a most touching and sublime office, which sheds a gleam of comfort on many an aching breast; and sends them to their bereaved home, animated with hope, and quickened in their own spiritual life.

Now, as “Ambassadors for Christ,” dear brethren, and as we would prove ourselves faithful Ministers of that Church, whose solemn vows we have taken, and engraved on our hearts, our end and aim will be to use that Book in our Services just as it pre-

scribes, and as we have hitherto been accustomed to do; conforming ourselves as strictly as possible to the rules and directions contained therein. Indeed, we have no other authority to follow. Should any part of our Services then seem strange, we exhort you candidly to examine them and judge. Our single object will be to "serve the Lord in the beauty of holiness," and to render unto His Holy name an acceptable sacrifice of praise and thanksgiving. We shall do all in our power to accomplish this great end, and endeavour in the spirit of love to win the heart of every worshipper that shall assemble within these walls to acknowledge and feel the deep spirituality and earnest devotion contained in all our Services, as well as proclaim the Gospel of Reconciliation in all its fulness. But, we would earnestly press upon your attention, brethren, the fact, that we can do little or nothing without *your* uniting, and zealously co-operating therein with us. Recollect that not only the Minister and the Choir, but also the Congregation has a sacred duty to perform. The work of one without the other is but half done. Each has his proper place and duty assigned. Do we, for instance, confess our sins humbly to Almighty God in our Liturgy? Let all join audibly and clearly in that confession. Do we openly acknowledge the leading doctrines of our Holy Faith in the Creeds? Let all with one accord and one voice unite in that solemn acknowledgement. Does the Minister offer up petitions and intercessions for the people? Let them, at the close of each, respond to them with the swelling and significant "Amen." Do we extol the infinite attributes and mercies of the blessed Trinity in Unity with praises and thanksgivings? Let all to the full extent of their faculties combine together in this most noble and sublime duty; remembering, that this constitutes the chief glory and joy of angels and cherubims above; and that to their glorious and eternal choir we may ourselves hope, through the mercies of redeeming grace, hereafter to ascend; and change these our feeble and imperfect melodies into strains of enchanting Heavenly harmony; uniting together in that never-ending peal of Hallelujahs, which shall celebrate the triumph of the Redeemer and the glories of His celestial kingdom.

FINIS.



WILLIAM HUNT, PRINTER, DEVONPORT.























